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HISTORICAL AND DESCRIPTIVE NOTICE OF CHRIST'S HOSPITAL.



EDWARD THE SIXTH PRESENTING THE CHARTER OF THE HOSPITAL TO THE CORPORATION.

[From the old Picture by Hans Holbein.]

I.

THERE are many buildings in London which, when the circumstances connected with their original establishment are duly inquired into, afford much valuable historical information: they carry us back to times when the ecclesiastical, the legislative, and the social policy of England was such as we now no longer recognise; and thus they furnish a link to connect past and present times. Many such buildings have been described in former volumes of the *Saturday Magazine*; and we now propose to introduce another, viz., CHRIST'S HOSPITAL (commonly known as the "Blue Coat School"), to the notice of our readers. It will be seen that a mere notice of the founding of this excellent institution by King Edward the Sixth, followed by details of its subsequent history, would go but little way in demonstrating the necessity for its establishment, since this necessity arose out of the peculiar texture of English society long before that amiable monarch existed. It will be incumbent on us to show that the monastic institutions which, previous to the time of Henry the Eighth, were so numerous in England, were intimately connected with the circumstances out of which the necessity for Christ's Hospital arose.

From the time of St. Augustine, who, towards the end of the sixth century, was sent by Pope Gregory to convert King Ethelbert and his Saxon subjects to Christianity, the establishment of monastic institutions spread gradually over England. Augustine himself belonged to the Benedictines, whereby that order gained a supremacy over all others in England. During the subsequent contests between the Danes and Saxons, and afterwards between the Saxons and Normans, the monasteries suffered frequently and severely; but the pious zeal of the sovereigns, spurred on by the overwhelming power of the popes, restored these establishments, and added to their number. So

great was this increase, that, by the time of King Henry the Third, there were in England no fewer than five hundred monastic establishments. They had in fact gained power and wealth too rapidly, and became objects of dislike to all parties. The sovereign was dissatisfied with the opposition which, under the sanction of the papal see, they frequently showed to his authority as a monarch; the nobles were jealous of the immense wealth of the monks; the parochial clergy were indignant at the gradual usurpation of their privileges and possessions by the monks; and the people were discontented with the rigorous authority which the monks exerted over them.

Such circumstances tended to foster a desire to curtail the power of these monks; and an opportunity soon arrived for so doing, by the appearance in England of some mendicant monks; a sect which differed from the regular orders in the following points:—that, while the latter had great possessions, the former were bound by their rule to remain unpossessed of fixed revenues; to live entirely by alms, and in voluntary poverty: they would hear confessions and grant absolution at a cheaper rate than the regular monks, and thereby furnish the people with an excuse for deserting them. The Mendicants belonged chiefly to four orders, Dominicans, Franciscans, Carmelites, and Augustinians; but of these four the Franciscans alone are those to whom we need further allude. They derived their appellation from St. Francis, who, about the year 1200, made a vow to devote himself entirely to religious mortification, and founded an order of monks, whom he bound by a rule inculcating absolute poverty as the germ of all religion. From their humility, (real or affected,) they termed themselves Friars Minor; and, from the colour of their dress, Grey Friars, being thus distinguished from the Dominicans, who were termed Black Friars.

In the year 1224, nine of these Franciscans or

Grey Friars, arrived in England, with a letter of recommendation from the pope. They first resided at a Benedictine priory in Canterbury; then at a Dominican friary in Oldbourne (Holborn); then at the house of John Travers, sheriff of London; and, lastly, in a convent built expressly for them in the ward of Farringdon, nearly on the spot where Christ's Hospital now stands. The erection of this convent was entirely the result of individual munificence: one person presented the ground on which the convent was to be built; another built the choir of the church; a third built the nave; a fourth the chapter-house; a fifth the vestry; a sixth the dormitories; a seventh the refectory; and others supplied furniture and fittings-up, besides funds for other purposes.

There were nuns, as well as monks or friars, belonging to most of the orders. Those professing the rule of St. Francis had a convent near Aldgate; they were called *Minoresses*, (the friars being *Minors*,) and their house was called the *Minories*, a name which was afterwards applied to the street in which it was situated. The foundress of the order was St. Clare, a cotemporary and imitator of St. Francis; and the sisters were often termed *poor Clares*.

The establishment of the new convent took place in the ninth year of Henry the Third's reign, and from that time its revenues or endowments were continually augmenting by private donations. Queen Margaret, wife of Edward the First, was a munificent benefactress, advancing, in addition to other gifts, 2000 marks towards the erection of a new chapel. This chapel appears to have been a splendid and costly structure, and is said to have been 300 feet long, 90 in width, and 74 in height: every part was erected and adorned at the voluntary expense of individuals; and so far did this subdivision of expense go, that the thirty-six windows of the chapel were glazed at the charge of an equal number of persons.

Benefactions continued to pour into the convent from all quarters; among which one of the most useful was that of a library of books, and a receptacle in which to deposit them, from the famous Sir Richard Whittington, in 1421. Such was the reputation which these friars obtained, that popes, cardinals, patriarchs, archbishops, bishops, and nobles were registered in the chronicles of the order; but one of the most remarkable evidences of this admiration, and one illustrative of the state of religious feeling in those days, was that the great and noble deemed their chance of future happiness greater if they were buried within the precincts of the convent, clothed in the humble garb of the friars. To this superstition (for such we, acting on a purer creed, must assuredly call it) we must attribute the fact, that within the convent were buried four queens, four duchesses, four countesses, one duke, two earls, eight barons, and thirty-five knights.

It may probably occur to the reader to inquire how far all this celebrity and these benefactions comported with the vow of poverty made by the Franciscans. A fair and rational interpretation of the Gospel will surely show us that a tempered *cheerfulness* is not only unopposed to Christianity, but forms one of its beautiful and, if we may use such a term, amiable features. The humility of the heart does not necessarily call for such personal mortifications, and even degradations, as the Franciscans, acting from a narrow view of a few passages in Scripture, imposed on themselves; and indeed it may well be doubted whether a coarse garment, and coarser food, contribute one whit to the purification of the heart that beats within, since that purification must emanate from a far different source. These truths appear to

have been partially felt by the Franciscans, for they gradually relaxed the austerity of their rule. This gave rise to a schism; and a new party sprang up, who, by adhering to the original and rigorous rule, deemed themselves entitled to the name of Friars *Minims*, the term *minor* not being humble enough.

The Friars Minor, under their relaxed rule, continued to receive the support of kings and nobles, down to the memorable period when Henry the Eighth, influenced by sordid motives which he masked under a religious veil, suppressed all the monastic institutions in England. We cannot doubt for a moment that this suppression was a blessing to the country; for the enormous revenues possessed by these establishments became a source of evil in many ways, and the lives of the monks were too often disgraced by licentiousness: still, however, the whole manner in which Henry brought about the suppression, together with his mode of disposing of the revenues, prevent us from awarding him credit for the motives by which he was impelled. We have more than once had occasion to speak of the dissolution of monasteries; and shall therefore refrain from entering into the subject, further than to say that the convent of the Grey Friars shared the common ruin that fell on these establishments, by which ten thousand persons of both sexes were thrown on the world without the means of subsistence. On the 12th of November, 1539, the Grey Friars, headed by their warden, surrendered their convent to Henry, and were obliged to sign a deed, in which they were made to state that they "doo profoundly consider that the perfection of Christian liyng dothe not conciste in dome ceremonies, weryng of a grey cootte, disgeasing our selfe astyr straunge fassions, dokynge, nodyngs, and bekynge, in gurding our selfes wythe a gurdle full of knots, and other like papisticall ceremonyes, wherein we haue byn most pryncipally practysed, and mysselyed in tymes past."

When the friars had left their house, the church was converted into a storehouse; the consecrated vessels were sold; and the monuments were defaced and destroyed. Still, however, the buildings were not actually destroyed; and they became, some years afterwards, the seat of *Christ's Hospital*, on account of these circumstances:—There were no poor-laws in those days; neither were there any institutions analogous to the infirmaries and hospitals which now so honourably distinguish this country. When, therefore, the poor were in actual want or in sickness, there was no place for them to apply to but the monasteries; and it must in justice be mentioned, that, the doors of the monasteries were ever open to the relief of the humble and distressed: at many of them there was a daily portion of food distributed to the poor; and the monks were often capable of acting in a medical capacity, in accordance with the rude knowledge of those times. But when Henry's ruthless spoliation took place, and the revenues, instead of being applied to purposes of religion and charity, were appropriated to his own use, this source was cut off, and the poor soon began to suffer great misery, the loss of their former benefactors not being compensated by any new establishments. Education, too, rude as it had been by the monks, was now at a stand, for there were scarcely any schools.

This state of things excited the compassion of many benevolent persons in the city of London, among whom, Sir Richard Gresham, then Lord Mayor, petitioned the king to allow three hospitals, which had previously existed in London under the hands of the monks, to be made over to the city of London, in order that the revenues accruing there-

from might be applied to the healing of the sick poor, the support of impotent persons unable to labour, and the occasional relief of distressed persons. This petition was left unheeded by the king, until his approaching death induced him to think more seriously on the state of his poorer subjects: in the year 1545, the king made over to the corporation of London the whole site of the Grey Friars' Convent, with all the buildings remaining on it, together with Bartholomew's Hospital in Smithfield: he also made certain alterations in the parochial divisions of that part of the city, and gave the name of CHRIST CHURCH to the conventional church lately belonging to the friars.

But this gift was, from different causes, suffered to lie dormant for several years; and it was not until the attention of the young Edward, son and successor to Henry the Eighth, had been drawn to the subject by Bishop Ridley, that any real good was effected. The king, after hearing a sermon on *charity* from Ridley, had a long conference with him; the result of which was, a communication to the city authorities, who promptly attended. A plan was soon arranged by which *St. Thomas's Hospital* was to be devoted to the relief of the sick and diseased; *Bridewell*, for the correction and amendment of the idle poor; and *Christ's Hospital*, for the *education* of poor children, in addition to the *maintenance* provided by the gift of Henry. It is related that when Edward,—then sinking into the grave,—had signed the charter of this gift, he ejaculated, in the hearing of his council—“Lord! I yield thee most hearty thanks, that thou hast given me life thus long, to finish this work to the glory of thy name.” In June, 1553, a few days before his death, Edward received the lord mayor and corporation at the palace, and presented them with the charter. The scene which occurred on this occasion was depicted by the pencil of Hans Holbein, in a picture which now adorns the hall of the institution, and which is represented in our frontispiece: the king is seen seated on the throne; around him are some of his ministers; Bishop Ridley, kneeling, is receiving the charter from the hand of the king; the mayor and corporation are on the other side of the throne; members of the common council are seen on either side; and in front are some of the children, dressed in russet gowns. The picture, as a work of art, has been the subject of some severe criticism; but as a national monument, commemorative of an important event in the history of the humbler classes of English society, it is both valuable and interesting.

Thus arose CHRIST'S HOSPITAL; and it will now be seen what has been our object in carrying the reader's attention back to monastic times, when two-thirds of the entire area of the city of London was occupied by religious houses and their various appendages. It will be seen that the poor and sick persons who had been assisted by the monks, and the poor children who had been in some sort educated by them, were thrown friendless on the world, by the sudden suppression of those institutions; and that *Christ's Hospital* was the first attempt to remedy the temporary evil occasioned thereby: we say *temporary*, for there is abundant proof that the improvement in religion and morals, consequent on the suppression, ultimately counterbalanced, beyond all measure, the evil and suffering at first resulting from it. Having thus shown the causes which led to the foundation of *Christ's Hospital*, we shall be prepared to trace its subsequent history, and to describe the buildings comprised within the precincts of the institution.

THE SYRIAN COAST. III.

THE original appellation of the town now known as Akka, or Acre, was one descriptive of its situation. It was styled by its Canaanitish inhabitants, Accho, signifying inclosed, or shut-up; a term peculiarly appropriate to a town built upon a neck of land stretching two miles into the sea, and in all probability then, as it certainly was afterwards, and is now, defended by a wall drawn from the open sea on the west, to a small creek on the east, which served as a haven. It is mentioned as one of the cities which the Israelites were unable to subdue, (Judges i. 31,) but although it was of sufficient importance in the time of Alexander to have a mint, (upon the coins struck in which it is styled Ako,) little notice occurs of it in history, until the time of Ptolemy Philadelphus, (B.C. 250,) who, having taken it from Antiochus II., rebuilt it, and named it Ptolemais. It was for some considerable time possessed by the Egyptians, but was in the following century in the hands of the kings of Syria. Here the impostor Alexander Balas first established himself, who was assisted by the Maccabees; and it was afterwards possessed by Tryphon, who having persuaded Jonathan Maccabeus to visit him, made him a prisoner, and shortly afterwards put him to death (B.C. 143).

Ptolemais next fell into the hands of the Romans, and was by the Emperor Claudius raised to the dignity of a colony; about this period it was visited by St. Paul, and it early became the seat of a Christian bishop. It continued to form a part of the Greek empire until the conquest of Syria by the Saracens, (A.D. 636,) when it was occupied without resistance by the followers of the Prophet, and remained in their hands until 1104, in which year it was captured by the Crusaders, after a twenty days' siege. The king, Baldwin I., was assisted in this enterprise by a fleet of Pisans and Genoese, who received in return for their services, a grant of a quarter of the town, a practice very commonly followed in the Crusades, but from which much mischief arose in after-times, as each party possessed an independent authority, which was but too often exercised to the prejudice of all the rest.

Under the Crusaders, Ptolemais, or, as it was then called, Acon, regained much of its ancient importance. Numerous churches and monasteries were erected; and it was so strongly fortified, as to be deemed impregnable; but when Saladin had annihilated the chivalry of the Latin kingdom at the disastrous battle of Hattin, or Tiberias, (July 5, 1187,) Acon opened its gates to him two days after, and remained in his possession for four years, its fortifications being still further strengthened, a numerous garrison placed in it, and vast quantities of warlike stores laid up in it by the victor. The king, Guy de Lusignan, had been taken prisoner at Tiberias, and when, after a while, he was released, he found that his authority was not acknowledged in the few fragments of his kingdom still in the hands of the Christians. Determined, however, to persevere, he collected together a small force of 700 knights and 9000 infantry, (some the survivors of the battle, but the majority pilgrims who had recently arrived from Europe,) and being assisted by a Pisan fleet, ventured to lay siege to Acon, before which he arrived in August, 1189. The garrison was far more numerous than the besiegers, yet the latter made a desperate attempt to carry the place by escalade, on the third day after their arrival, and would probably have succeeded, had they not at the very moment of victory been induced to retire to their camp by news of the approach of Saladin.

The besiegers were now besieged in their turn, and, though they repelled several attempts to storm their lines, were severely defeated in more than one battle which the disorderly multitude of pilgrims ventured upon against the wish of their leaders.

In the mean time famine began to prevail in the Christian camp, while the besieged, having the command of the sea, (for an Egyptian fleet had driven away the Pisans,) were plentifully supplied with provisions, and often received reinforcements of men; in the Christian camp sickness also raged to such an extent, that for some time 200 pilgrims died in a day. Beside all this, disunion prevailed among their leaders. Conrad of Montferrat, prince of Tyre, from whence most of their supplies were procured, used the influence he thus possessed, to thwart the plans of the king, whom he desired to dispossess of the crown; and thus the camp was split into two factions, the French pilgrims espousing the cause of Guy, while Conrad was supported by the Germans, the wreck of the crusade which the Emperor Frederic I. had conducted by land as far as the confines of Syria, and who reached Acon under the command of his son, the duke of Suabia*.

Thus the years 1189 and 1190 wore away, the operations of the besiegers having been utterly without effect, and their loss most terrible; when news came that the kings of England and France were advancing with numerous armies. Saladin immediately threw a fresh garrison into the place, so that when the king of France arrived, (April 13, 1191,) he found the siege in reality was yet to begin. He was, however, unable to effect anything until Richard Cœur de Lion landed, (June 8,) and then the rivalry of the two monarchs prevented their acting in concert, till they had each made an assault upon the town and been repulsed. At length uniting their forces, the place was surrendered on the 12th of July; the terms being the restoration of the wood of the "true cross," which Saladin had taken at Tiberias, the payment of a large sum of money, and the liberation of 2500 Christian captives. The officers and great part of the garrison were detained as hostages, and as the conditions were not fulfilled at the appointed time, were mercilessly massacred by order of King Richard on the 20th of August. Thus terminated the memorable siege of Acon, which was more frightfully destructive of human life than any other event of the kind on record; for beside the loss of the Moslems, it is estimated by contemporary writers that out of 300,000 pilgrims engaged, not one-tenth returned to Europe.

By the terms of the truce which Richard concluded before leaving the Holy Land, a strip of sea-coast extending from Jaffa to Tripoli was secured to the Christians, and Acre remained in their hands until their final expulsion from Syria. Its advantageous position, and the excellent harbour which it then possessed, occasioned it to become a place of great trade during the frequent truces which occurred, and contemporary writers speak of it as a most splendid city, particularly mentioning the great church of St. John (whence the name by which the city is often mentioned, of St. Jean d'Acre,) the cathedral of St. Andrew, the fortified palaces of the three great military orders, who had here their head-quarters, and formed the only defence that could be relied upon, an artificial port, and a noble aqueduct. The fortifications

were sedulously attended to by the knights, and upon them chiefly were expended the sums which were yearly collected in Christendom for the relief of the Holy Land. The population was very large, but of a very mixed character, and included a great number of Mohammedans. In proportion as their other strongholds were wrested from them, Acre became of more and more importance to the Christians; and at length, in the year 1291, its walls inclosed all that remained of the conquests of Godfrey, and Baldwin, of Richard, and Edward I*. Feeble as the Christians now were, they still continued to provoke their enemies by plundering excursions into the neighbouring country, and by shameless breaches of faith to merchants who visited them for purposes of trade, and when at length the Egyptian Sultan appeared before their walls, (April, 1291,) there was no unity of counsel, as to their measures of defence. All the various powers which had heretofore possessed any portion of the Holy Land, had here their representatives, who occupied distinct quarters of the town, in which they exercised sovereign power, and could scarcely be brought to an agreement on any point, when the safety of all was at stake. At last, as their only hope was in the courage of the military orders, the chief command was bestowed upon the grand master of the knights of St. John, who bravely defended the city for thirty-three days; but the assailants were twenty times as numerous as the garrison, and on the 18th of May, 1291, the double wall was forced, 60,000 Christians either massacred or made slaves, and vast numbers drowned in endeavouring to escape by sea. The Knights Templars defended their hospital three days longer, until the grand master was slain, and of 500 knights only ten were left alive. The fortifications were destroyed, as were the churches and the dwellings, the harbour became gradually choked up with sand, and for 200 years Acre remained a ruin, inhabited only by a few fishermen.

At length it was in some measure restored by Fakrel-Din, the prince of the Druses, who, in the seventeenth century, aimed at opening a communication between his country and Europe, and for that purpose made great efforts to rebuild some of the ruined cities on the coast, but on his death, it sank into its former state; and so remained until raised again by the Sheik Daher, who was for many years the actual ruler of Syria, and did much to make Acre more particularly a place of importance. Upon his death, in 1776, he was succeeded by Djezzar Pacha, who undid much that his predecessor had done, and in whose time, Acre sustained its memorable siege from the French, under Buonaparte, who here met with his first serious reverse. The fortifications were at this time in a miserable state, and no resistance was anticipated; but Sir Sydney Smith, the British commodore, landed a party of seamen and marines, and by their aid, Djezzar was enabled to repulse no less than twelve assaults on the town, though one was treacherously made during the

* Edward, before he became king, served in the crusade before Tunis, where St. Louis died; finding the other princes disheartened, and wishing to return home, he sailed for Acre, where he landed early in 1271, with only 6000 men, but his fame was such that his force soon increased to seven times their number, with which he took the field, and speedily reduced Nazareth and several other places, but finding it impossible that his acquisitions could be maintained without a much larger force than there was any chance of his being able to spare from his own dominions, and that no reliance could be placed upon the energy of those he came to succour, he entered into a truce for ten years with the sultan of Egypt, which secured several advantages to the inhabitants of Acre, and left Syria, in May, 1272. Whilst he was at Acre, an attempt was made to assassinate him by an Arab armed with a poisoned dagger, and the venom is said by some writers to have been sucked from the wound by his wife Eleonora; on which Fuller remarks, "Pity it is that so pretty a story should not be true; yet can it not stand with what others have written."

* A number of these Germans formed themselves into a third military order, which bore the name of the Teutonic, and after the loss of the Holy Land employed itself chiefly against the pagan inhabitants of Lithuania. The other orders were the Knights Hospitallers, or Knights of St. John, and the Knights Templars, both founded at Jerusalem, the former about 1050, the latter in 1118.

continuance of a truce. The siege was formed on the 18th of March, 1799, but, at last, after losing 3000 men, the French retreated, in the night of the 20th of May, leaving behind them all their heavy artillery, which was immediately mounted upon the walls by Djezzar, and from that period Acre has been the best-fortified town in Syria. In 1831 and 1832 it stood a six months' siege from Ibrahim Pacha, whose cannon destroyed most of what yet existed of the ancient buildings, so that very few remains of antiquity are now to be seen, except in fragments worked up in the walls and forts which the Egyptian conqueror has erected, most of which are said to be bomb-proof, and capable of withstanding the attack of an European force, an assertion the truth of which seems likely to be very soon put to the test.

THE DORMOUSE, (*Mus avellanarius*, LINN.)



We have now arrived at the season in which many animals prepare for winter repose, and pass into the peculiar condition called hibernation. The temporary suspension of their usual functions, signified by this term, is not traceable to any particular characters, external or internal, of the species that are liable to this state of lethargy, but must rather be considered as a wise and benevolent provision, by which various animals are enabled to adapt themselves to the state of the temperature around them, and to sleep away a season that is uncongenial to their natures.

Each of the species subject to this remarkable change seeks its appropriate place of hibernation, either in the earth, in caverns and ruinous places, in trunks of trees, or bushes, or in some spot protected from the extreme severity of the weather, for intense cold is productive of nearly the same effects as returning heat in these animals. It accelerates the circulation, and consequently the respiration, and thus the animal is restored to activity. When a sheltered spot has been selected, it is usually lined with dried herbs, grasses, leaves, and moss, and then (in the case of the dormouse) the animal rolls itself up in a ball-like form, and falls into its customary state of repose.

Hibernation must not be confounded with the state of torpor sometimes produced in animals by severe cold, which stiffens the muscles, and deadens the sensation. Dr. Marshall Hall, who has carefully investigated the phenomena of hibernation, asserts that in those animals on which he experimented he found the sensibility nearly the same as in ordinary sleep. The lightest touch applied to one of the spines of a hedgehog immediately roused it to draw a deep and sonorous inspiration. The gentlest shake of the bat induced repeated inspirations. The power of moving the muscles remains, like the sensibility

of the animal, unimpaired by the state of hibernation. The bat takes wing as readily and actively as ever, when roused from his state of repose, and the hedgehog walks about in his usual manner, without any appearance of feebleness or impaired strength. It must not be supposed that the winter sleep of animals is entered upon at a particular season of the year, and remains perfectly uninterrupted until that season has passed away. It is strictly dependent upon circumstances, and is capable of being interrupted, and even altogether prevented, by regulating the temperature to which these animals are exposed. Thus, dormice may be kept in a cage in a warm room, all the winter long, without falling into the lethargic state, though they will appear more listless and dull than at other seasons of the year. Their sleep is also liable to interruption when in their natural state, either from a sudden return of mild weather, which causes their revivification, and induces them to seek their usual food, &c., or from an accession of cold, such as to cause pain and accelerated respiration, and to make them active in their endeavours to retreat from the cause of their sufferings.

It is a very surprising fact that during their state of hibernation, animals almost wholly cease to breathe. Dr. Hall made an experiment with a bat, which clearly proves this to be the case. He prepared a vessel for the reception of the animal, in which no absorption of air could possibly take place without his being able to ascertain it. The bat remained in this vessel a whole night, and when the air came to be examined it was found precisely the same as the evening before. The bat was then roused to some degree of activity, and immediately there occurred a consumption of air, exactly in proportion to the time the bat remained active. The various experiments made on lethargic animals give us the certainty that they can exist, when in their torpid state, not only in confined portions of air, but in a total abstraction of atmospheric air, and that they can even live for several hours in carbonic acid gas, which causes instant death to an animal in its active state. Spallanzani kept a marmot for four hours in this gas without injury to the animal, while a rat and a bird, placed in it at the same moment, died immediately.

The circulation of the blood in hibernating animals proceeds uninterruptedly, but more slowly, and the blood not being acted on by the air in the process of breathing is what is called venous blood. The heart of the animal, in its active state, is precisely like that of other animals, but when the lethargy ensues it becomes quite altered, and is called veno-contracile.

This phenomenon (says Dr. Hall) is one of the most remarkable presented to me in the animal kingdom. It forms the single exception to the most general rule, amongst animals which possess a double heart. It accounts for the possibility of immersion in water, or a noxious gas, without drowning or asphyxia, and it accounts for the possibility of suspended respiration, without the feeling of oppression or pain, although sensation be unimpaired. It is, in a word, this peculiar phenomenon which, conjoined with the peculiar effect of sleep in inducing diminished respiration in hibernating animals, constitutes the susceptibility and capability of taking on the hibernating state.

The different species of dormouse present examples of hibernating animals, and are interesting from the elegance of their forms, and the activity of their habits. They belong to the great order *rodentia*, or gnawers, and occupy an intermediate station between mice and squirrels. The dormouse resembles the squirrel in its favourite haunts, in the situation which it chooses for its nest, in its sudden leaping motion, its feathered tail, and acute black eye. Its food like-

wise consists of nuts and grain, as well as of other vegetable productions. In size and form, however, it is inferior to the squirrel, and nearly resembles the field-mouse. The dormouse inhabits woods, thickets, and plantations, and makes a nest of grass, for the reception of its young, on the low forked branches of a spreading bush, or in the recess of a hollow tree.

The *Common Dormouse* is found in England, but not very plentifully. Its haunts and habits are such as we have described above. It is smaller in size than some of the allied species, being little larger than a common mouse. The result of the experiments which have been made on this species seems to prove that the common dormouse is of all animals the most disposed to lethargic habits; that a temperature either too high or too low rouses it; that as soon as it is awakened it takes some food, though moderately; that it passes from its lethargic to its active state in less than half an hour; that the time it takes in waking thoroughly is quick in proportion to the elevation of the temperature. M. Mangili, in examining a dormouse of this species, found that when exposed to a great degree of artificial cold, during its lethargic state, it died in twenty minutes. When opened he found a great quantity of blood in the ventricles of the heart, and in the principal vessels which supply and receive from the lungs. He also found the lungs, the veins of the neck, head, and especially of the brain, considerably distended with blood.

The *Loir, or Fat Dormouse*, is nearly as large as the squirrel; the cheeks are covered with whitish hair; the mustachios are long; the upper part of the body is ashy-gray brown, the under whitish; the tail is covered with long hairs, of the same colour as the body, and disposed in a similar manner to those of the squirrel. When the cold approaches, the loir rolls itself into a ball, and in this state may be found in winter in hollow trees, or clefts of rocks, or in holes in walls exposed to the south. It may be taken and rolled about without rousing it: nothing, indeed, seems to wake it from its lethargy but gradual heat. If exposed suddenly to the heat of a fire it will soon die. Although apparently insensible, with the eyes closed, and the limbs most curiously folded together, the loir is sensible of pain, and manifests by slight convulsive movements its consciousness of the infliction of a wound or a burn.

This animal is confined to the temperate parts of the continent of Europe, but does not frequent the mountainous regions where the marmot is found. In Italy the loir is used for food, and esteemed a delicacy. The way in which it is taken is by simply preparing a place for its winter-quarters in the wood. This retreat is made large enough to hold a number of the animals, and there they are sure to be found assembled towards the end of autumn. The Roman epicures were very fond of these animals: they kept and fattened them for their tables in receptacles called *gliraria*.

There is a species common on the continent called the *Garden Dormouse, or Lerot*, which very much resembles the loir, but is smaller and thicker. It inhabits gardens, as its name imports, and also finds its way into houses. The food which it selects is the best and choicest fruit, in search of which it mounts the espalier trees with great dexterity. It sometimes makes its bed of moss and leaves, and hibernates in orchards, in the clefts of trees. This species is not eatable, like the loir, but gives a scent resembling that of the common rat.

Hybernating animals take very little food during their time of repose, but the quantity differs in dif-

ferent animals. The dormouse often wakes and takes a small portion of its easily-acquired food, which consists of grain, &c. The hedge-hog, whose supply of snails and worms would be more difficult to obtain, in seasons of frost and snow, does not awake so frequently; and the bat, which depends upon insects for its nourishment, remains in cold weather more firmly asleep than the other two; and though sensible of warmth, and easily excited, does not appear to rouse itself from a desire to take food.

In lethargic animals in general the vital principle termed *irritability* has been proved, by a series of delicate and elaborate experiments, to be increased in proportion to the profoundness of the torpor. Were not this the case, as respiration is nearly suspended, vitality would soon cease. Here we have another added proof of the wisdom and design to be found in the works of creation, by which provision has been made for the wants of every living thing, and a guard placed, as it were, to ensure the preservation of the meanest and most insignificant creatures.

Of late years education has become a subject of general care and attention. But there may be excess even in so amiable a feeling as the devotion of a parent to a child; that very devotion may be productive of mischief to its object. No pains are spared in cultivating talents, in giving graces, accomplishments, useful information, deep learning; but it may be a question whether the wholesome training of the feelings is as judiciously attended to as that of the understanding. May not the very importance attached to all concerning the young lead them to think too much of themselves? Unless they are early taught to consider the feelings of others, is not one strong motive for controlling their own, (that most difficult and most necessary of all lessons), utterly neglected?—MRS. SULLIVAN.

YOUR devotion may be earnest, but it must be unconstrained and, like other duties, you must make it your pleasure too, or else it will have very little efficacy. By this rule you may best judge of your own heart. Whilst those duties are joys it is an evidence of their being sincere, but when they are a *penance* it is a sign that your nature maketh some resistance, and whilst that lasteth you can never be entirely secure of yourself.—*The Lady's New Year's Gift*.

THE province of Maina, at the southern extremity of the Morea, into which the Turks were never able to penetrate, continues in a state of almost primitive barbarism. Their extraordinary notions of justice are whimsically displayed in the following incident:—A Mainote had just been cited before the attorney-general, for killing a man in his province. The man frankly acknowledged the affair, and said that his reason for the act was, that the deceased had killed one of his relations; that through the death of his relative, his clan had been reduced to thirty-five, and that the clan of the deceased, a rival one, was thirty-six in number; he therefore killed the man in question solely with the view of reducing the antagonist's clan to the same number as his own!—COCHRANE'S *Wanderings in Greece*.

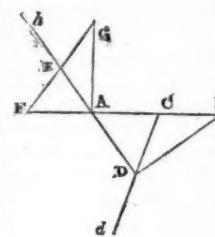
A PLAGUE ENCAMPMENT.

NOTHING ever thrilled me more than when I once came suddenly, during my wanderings, upon an encampment of the plague-smitten. The huts are generally erected on a hill-side, and the tents pitched among them; and you see the families of the infected basking in the sunshine within their prescribed limits, and gazing eagerly at the chance passenger, whom his ignorance of their vicinity may conduct past their temporary dwellings; the children rolling half-naked upon the grass; and the sallow and careworn parent hanging out the garments of the patients on the trees of the neighbourhood. Such was precisely the case with that into which I had unconsciously intruded: and whence I was very hastily dislodged by the shouts of the guard, stationed to enforce the quarantine of the mountain colony; and the alarmed exclamations of my companions. It is difficult to look upon such a scene, and upon such a sky, and to believe in the existence of this frightful scourge! It is the canker at the core of the forest-tree—the serpent in the garden of Eden.—MISS PARDOE'S *City of the Sultan*.

[Our attention has been directed to a problem contained in the *Saturday Magazine*, Vol. XII., p. 92, which, in consequence of a typographical error, has embarrassed some of our readers. We here insert the corrected problem.]

To draw a right angle, without any other instrument than a straight stick and two or three pegs.

Draw the straight line $FACB$, and make FA , AC , and CB , equal to each other; from C draw the straight line CDd in any direction, make CD equal to CA , and draw the line Dh through the point A ; make FE and EA equal to each other; draw the line FG , and make FG equal to EF . The point G will be exactly perpendicular to A , and will be at right angles with AB , and consequently the angle A is a right-angle.



FISH DECOYS.—The Malay fishermen are of opinion that fish are gifted with the faculty of hearing; for each canoe is provided with a rattle made of a gourd filled with pebbles-stones, which is struck at intervals against the side of the boat for the purpose of attracting the fish. If fish really possessed the disputed sense, this noise, which can be heard on a calm day at the distance of several miles, must arrest their attention, were they even at the bottom of the sea; but one would suppose that it would have the effect of frightening them away, rather than alluring them to the spot. The Malay evidently entertains a contrary opinion, since he would as soon think of going to sea without his hooks as without his rattle.—EARLE'S *Voyage to the Eastern Seas*.

COLCHESTER.

COLCHESTER is a very considerable and ancient town in the north-east part of the county of Essex, about fifty-one miles from London, and on the high road to Harwich. The history of this town extends back to a remote period.

It was the capital of a province under the ancient Britons, by the name of Cam-a-laün-üidun, Latinized *Camulodunum*. The town formed one of the first settlements of the Romans in this country, and was decorated with numerous buildings, such as a senate-house, a theatre, &c. After this, Colchester became the chief military post in the county of Essex; and there are still to be traced the lines of fortification in different parts of the county, intended to defend the Romans from the Iceni of Suffolk.

Under the Saxon kings, this town, which had now obtained the name of Colon-ceaster (it being situated on the river Colne), lost some of its importance, partly on account of the increasing influence of London. It afterwards fell into the hands of the Danes, who committed many depredations there; but in the year 921 it again passed into the power of the Saxons, who retained it till the Norman Conquest. At the latter period, the property of the town was chiefly divided between the Crown and the Bishop of London. Under the reign of William Rufus, the town, at the request of the inhabitants, was placed under the governorship of Eudo Dapifer, who soon afterwards built the Castle of Colchester, on the site of the ancient palace.

During the next few reigns, the town received various privileges:—such as the liberty to the towns-men to choose bailiffs from among themselves; freedom from scot and lot; exemption from toll-passage, pontage, and other dues; none of the royal or any other family should lodge within the walls without the consent of the inhabitants, &c. The town was besieged two or three times during the reign of John and of Henry the Third. A very curious record is still in existence, respecting a subsidy which the inhabitants gave to Edward the First to assist him in carrying on his wars. This subsidy was a fifteenth of the

townsmen's possessions; and the account relative to one "Roger the Dyer" was as follows:—

Roger the Dyer had, on Michaelmas Day, in his treasury or cupboard, 1 silver buckle, price 18d.; 1 cup of mazer (maple), pr. 18d. In his chamber, 2 gowns, pr. 20s.; 2 beds, price half a mark; 1 napkin and 1 towel, pr. 2s. In his house, 1 ewer with a basin, pr. 14d.; 1 andiron, pr. 8d. In his kitchen, 1 brass pot, pr. 20d.; 1 brass skillet, pr. 6d.; 1 brass pipkin, 8d.; 1 triyett, pr. 4d. In his brewhouse, 1 quarter of oats, pr. 2s.; wood-ashes, pr. half a mark; 1 great vat for dyeing 2s. 6d. Item 1 cow, pr. 5s.; 1 calf, pr. 2s.; 2 pigs, pr. 2s., each 12d.; 1 sow, pr. 15d.; billet-wood, and faggots, for firing, pr. 1 mark. Sum = 71s. 5d. fifteenth of which, 4s. 9d.

During the reign of Edward the Third, a powerful baron in the neighbourhood attempted to rob the burgesses of some of their privileges; but after a stout contest, he was forced to yield to the law, which was decidedly in favour of the townsmen. All the successive monarchs confirmed, and many of them enlarged, the privileges which previous charters had granted to Colchester. As a return for these favours, the burgesses on many occasions assisted, by their purses or by their personal services, the monarchs in the expensive wars which the latter were so frequently carrying on. For instance, for the war which Henry the Eighth entered into against the Emperor, the burgesses of Colchester agreed to supply—

The nombre of xv hable fotemen, well furnyshed for the warres; whereof three to be archers, everye oone furnyshed with a good bowe in a case, with xxiii good arrowes in a case, a goode sworde and a dagger; and the rest to be billmen, having besydes theyre bills a good sworde and a dagger.

On the destruction of monastic establishments in the reign of Henry the Eighth, the poorer inhabitants of the town suffered greatly from the cessation of that charity which was wont to be shown to them by the religious establishments: this was, indeed, one of the few evils which lessened the great good produced by that change in the religious arrangements of England, and which shortly after gave rise to a poor-law in the reign of Queen Elizabeth.

Charles the First granted the title of Mayor to the bailiff or chief magistrate of Colchester; but it does not appear that this favour won the attachment of the townsmen to the unfortunate king, for throughout the civil war, Colchester furnished large supplies of men, military stores, and money, to the parliamentarian army; and Oliver Cromwell placed great dependence on the support he received from Colchester. After this, the town became, in 1648, the scene of a desperate conflict between the Royalists and the Parliamentarians. A Royalist army had possession of, and defended, the town; while a parliamentarian army, under Fairfax, besieged it: the mayor and inhabitants of the town being for the assailants rather than for the defenders. After a siege of seventy-six days, the Royalist garrison, to the amount of upwards of 3000 men, surrendered; their stock of ammunition being reduced to a barrel and a half of powder, and their provisions being nearly exhausted. St. Botolph's Church, together with 183 houses, were destroyed during the siege; and after it the walls were destroyed, and the inhabitants had to pay a fine of 12,000*l.*

The great plague of 1665 destroyed nearly 5000 persons in Colchester. Since that period nothing of an historical nature need be recorded here, except that various charters and confirmations of pre-existing charters, have been given to the town by successive monarchs.

We must now speak of the situation and aspect of the town. The principal part of Colchester occupies

the summit, and northern and eastern sides of a fine eminence, rising gradually to the height of 112 feet above the River Colne. The situation is pleasant and healthy, and allows of an extensive prospect over the country in various directions. The Colne is a river that rises a few miles westward of Colchester, and falls into the German Ocean at a distance of fifteen miles south-east of the town; a constant supply of oysters, soles, and other kinds of fish, is brought to Colchester up the river. The soil within the town is a dark-coloured sand; but without, it is a dry gravelly loam, well calculated for the culture of turnips. Many gardeners near Colchester supply the town with vegetables, and also send a supply of seeds to London and other places.

The town, with its liberties, is divided into sixteen parishes, eight of which have their churches within the ancient walls, four without, and four in the liberties. The parish of St. Mary at the walls contains, among other buildings, the church, which was so much injured during the siege, that it was found necessary to rebuild it in the beginning of the last century. It is a plain building, consisting of a nave, and two aisles, whose length is seventy feet, exclusive of the chancel, which is ten feet by fifteen. The church-yard, surrounded by rows of shady lime-trees, forms a favourite place of resort in the summer season.

The parish of St. Peter contains a very ancient church, in which the episcopal and archidiaconal visitations are held, and which the members of the corporation attend, once a fortnight, in their robes,—it being the principal church in the town. The church had a narrow escape from earthquake in 1692.

Colchester was governed by a portreeve in the time of William the Conqueror; afterwards by a bailiff and burgesses; and subsequently by a mayor and corporation. Colchester was one of the very first towns that sent members to parliament; it even preceded the city of London in this respect; for Colchester

first obtained that privilege in the twenty-third year of Edward the First; and London in the twenty-sixth. The borough has continued, both before and since the Reform Act, to send two members to parliament.

The chief source of wealth to Colchester arises from the supply of the agriculturists of the neighbourhood with manufactures, in return for the productions of the earth. In former times there were certain manufactures carried on, which have since been discontinued. As long ago as the time of Edward the Third, the woollen manufacture was carried on to a considerable extent at Colchester. In the reign of Elizabeth, some Dutch refugees settled in the town, and introduced what is called *bay and say making*, being a particular branch of the woollen manufacture. The inhabitants considered these persons as interlopers, and for some time treated them rather roughly; but the government interfered, and restored harmony between the two parties. The Fleming weavers continued their manufacture with a good deal of spirit and success, until the Spanish war in the reign of Queen Anne, when it began to decline; after the peace of Utrecht in 1728 the Flemings dissolved their fraternity; and the manufacture afterwards became insignificant.

The oyster-fishery has always been of considerable importance to Colchester. The fish are found in abundance in the Colne, and the management and property of the fishery have been vested in the town ever since the reign of Richard Cœur de Lion. Licences are sometimes granted by the corporation to private persons, allowing them to fish and dredge oysters; and a court of conservancy is occasionally held, to regulate all matters pertaining to the fishery. The manufacture of silk was established at Colchester some years ago, and continues in a respectable, though not very extensive state*.

* See the *Saturday Magazine*, Vol. VI., p. 199, for an account of the interesting ruins of St. Botolph's Priory Church.



COLCHESTER.